The Western Luminary.

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An epitome of a Sermon delivered in the 1st Presbyterian church on the 4th of July 1827 in favour of the American Colonization Society, by the Rev. Jas. Blythe, D D

ISAIAH xiii. 12.

"I will make man more precious than fine gold."

Five things make a man precious.

1. His power of reason. 2. His power of liberty and self government 3. His power of piety 4. His immortality. 5. The union that the Son of God has with man in the participation of his nature and the redemption of his soul.

By the power of *reason*, man traces and compounds and deducts the ten thousand relations which are around him--Binds into one whole, the family of man--Encircles in the same chain, the American and African; the white, the red, and the black man--Assigns to climate and other collateral causes their proper influence--Compels every enlightened and good man to grasp with the warmth of brotherhood, the hand of the Hindoo, the savage of America or the tawny sons of Africa, and to offer to lead them to civilization, to liberty, to God.

Man *is* precious because he has the power of liberty and self-government That man has the power of liberty and self-government, is an American proposition. Talked about and dreamed over in Greece and Rome, but never announced understandingly and practically, until about one half century ago in America; for I hold it a sound philosophical principle, that no finite being fully understands any thing he has not either experienced, or experimented upon. * * * * * *

I see America stand up the world's beacon, liberty's polar star. And O God, shall not Africa be permitted to rest her tossed eye upon that beacon, to be guided by that light? Shall not her *half* liberated sons among us, having imbibed some of the spirit of our free institutions and holy religion, be hastily carried back to the land of their fathers, to light up the same holy flame that burns in so many American bosoms to-day.

Man is precious because he has the power of PIETY.

The power of piety, alone, elevates man above the brutes. It is this which allies him to angels to God. To feel God present, and to love him; to feel that our fellow men are bone of our bone and flesh of our flesh (though covered with a black skin) & to love them, is the sum of all piety. Who can think of the raptures of piety, and not devoutly wish, they were as widely diffused through the world as are the raptures of liberty through America to-day. And does there live among us a man, who will venture to believe that a negro cannot be *pious*. Such a thought would blast the soul of any man, and render it forever unfruitful of good.

Man is precious because he is *immortal*. Immortality for man is ordained of God. The certainty of our immortality is alone of Bible origin. Darkness, an impenetrable darkness, a perplexing and heart-rending uncertainty rested upon the opening grave of Socrates, and rest upon the tomb of every unbeliever in the Bible. But life and immortality are brought to light by Christ. What is honour, what is liberty, what a kingdom or presidency, what is life itself, without immortality! It is a bubble that bursts before it can be touched, a taper that is extinguished so soon as it is enlightened.—The immortal family of God in heaven is made out of all the families of the whole earth. The European, the American, the Asiatic, the African, the black man of the tropics, the red man of the forest; *they* are there, all of them, who have been washed, who have been sanctified, who have been justified, "in the name of the Lord Jesus, and by the Spirit of our God."

Man is precious because the Son of God has participated in his nature and redeemed his soul. Who can speak of the honour done to humanity because Christ has worn it. The body of Christ was like that of another man, his soul was the soul of a man. He took unto himself a true body and a reasonable soul. How precious must that be for which Christ shed his blood! "We have not been redeemed with corruptible things, as silver and gold—But with the precious blood of Christ." A streamlet from the fountain opened in the house of David, fertilized the northern shores of Africa in the first centuries; a rill from the same fountain is about, in the 19th century, to render fruitful her western coasts, guided thither by the hand of the American Colonization Society.

INFERENCE.

A NEGRO IS A MAN, THEREFORE HE IS PRECIOUS

A negro can reason. He is capable of self-government. He is immortal. For him Christ died. Perhaps there may be many good and worthy citizens among us who may question whether the negroes have the power of self-government, or are capable of enjoying that inestimable boon of heaven, *liberty*. Let such honest inquirers read attentively the history of the American Colonization Society, and their colony at Liberia. This subject needs no farther illustration with any unprejudiced mind. And such is the great mass of the American people. They have no prejudices against Africa, or African liberty. They have tasted of the sweet nectar of liberty, and they are desirous the whole world should drink of it too. * * * * * *

This is the day of our national banquet. A copious libation of the purest gratitude, is this day pouring from millions of American hearts. It is poured forth to the God of battle, the God of liberty, the God of salvation, through a Redeemer. It is offered to the Father of the whole family of MAN, whose ear has for 200 years been burdened with the groans of injured Africa; and who is coming down, not in wrath and blood, but clothed with benevolence and love and is about, by the hands of the American Colonization Society, to restore to injured Africa a portion of her long lost progeny, and with them the knowledge of that salvation which shall make her deserts blossom as the rose, and become as the garden of God On this the anniversary of our national birth let us give liberally to the cause of justice, the cause of humanity, and above all, to the cause of that Saviour who is evidently taking to himself his great power, and becoming king of nations.

From Zion's Herald.

POPISH SUPERSTITION.

The following is an accurate translation of a bulletin of indulgence, for a departed soul, given in the kingdom of Spain, in 1824 for the year 1825. We have the original instrument, in the Spanish language, in our possession.

FOR THE DEAD.—THREE REALS VELLON.

Bulletin of full indulgence, which our most holy Father, Pope Pius Sixth, of happy remembrance, deigns to grant on terms of agreement which may profit as a mode of favour to the souls in Purgatory for the year 1825

It is holy and salutary to lend assistance to the dead as the divine scripture teach us; and he who by this means procures alleviation from the severe pains which they suffer in Purgatory, not only benefit their souls, but likewise his own; because, assisting them to the full possession of eternal rest, and to the supreme felicity of reigning with God, he must justly expect from his Divine Majesty recompense, as well as the especial intercession of the same souls; who being grateful, will surely not undertake in favour of those who assist them, when by themselves they could not facilitate their entrance into the celestial country but by the means of suffering.

His Holiness then wishing, with his pious soul to inflame in the faithful this exercise of charity, so proper for our most holy religion, (the fervor of which increases with its practice,) deigns to grant full indulgence, as a mode of favor to the soul in Purgatory, for whom any one of the faithful, being in the kingdom of Spain, shall purchase this bulletin; giving, to aid the war against the unfaithful, now making by our Catholic Monarch, the price stipulated by me, Don Manuel Fernandez Varela, Dean of the holy Cathedral of Lugo, Theological Councellor and Honorary Minister of the Tribunal of Nunciature, and Academician of History, Knight of the real and distinguished Order of Charles 3d, Chief Individual of the real Junta of the Immaculate Conception, Exactor and Collector general of the pensions consigned to the same order, Privative Judge of new prayer, of the council of his Majesty, his Preacher and general Apostolical Commissary of the great blessings of the Crusade, (Subsidio y Escusado;) and for this reason, you P——— G——— pay three reals vellon, which is by me stipulated for the express end, and in favor of the soul of J——— B———, and receive this bulletin which proves the full indulgence above mentioned. Given at Madrid March 26th 1824. DN. MAN'L FERNAN'Z VARELA.

PURGATORY.

It appears from the bulletin of indulgence for Spain, that for *three reals vellon* (15 cents) the Pope will dismiss a Spaniard from Purgatory. He must be a hard hearted man, else he would throw open the gate at once, without fee or reward, to all his suffering flock Poor souls, they are scorched in flames of fire *for* years, merely because some one dose not pay three reals for their release. The Pope could surely set them all at liberty without being paid for it, if he would.—Why then does he not do it? Oh! MONEY, MONEY, MONEY! pay 15 cents a head, and you shall come out.—*Baptist Recorder.*

THE KING OF PRUSSIA VS. THE POPE.

From a London paper.

Bremen papers of the 4th inst. contain an article dated Silesia, April 10, which speaks of "an important event," namely, "The changes which the inhabitants of twelve villages in Silesia, with the co-operation of their clergy, have, proposed to make in their (Catholic) form of worship. The Bishop of Breslaw has applied to Berlin on this subject. Privy Counsellor Schemeding, of a Catholic church in Berlin, has gone to Silesia to inquire into the matter on the spot. This, however, instead of settling the business at rest, only made the inhabitants of the villages in question more firm in their adherence to the changes they had made, who applied directly to the King, petitioning him to sanction the changes they proposed, which includes the abolition of the celibacy of the clergy, permission to read the Bible, the singing of German hymns, and the reading of the Mass in the German language. To this the King replied, "That as they did not belong to the Protestant Church, but were Catholics, he could not do this; the best they could do would be to apply to the Pope, and ask for his dispensation. Should this be refused them, they might give him notice of it; and should they then be inclined, with their religious views, to join the Protestant Church, he would support them in their design." A petition was accordingly sent to Rome, and the Pope's answer was anxiously expected.

For the Western Luminary.

ON SLAVERY.—No. III.

The same causes existing in these states, must produce the same effects as elsewhere; and these new countries now settled by whites, must replace them by negroes.—Then the same assistance once afforded, must not be again looked for by Lower Virginia from Albemarle and Augusta, nor by New Orleans from Tennessee and Kentucky.—Thirty or forty years, and not more, may be required to produce ocular demonstration of my assertion. By that time, these countries will be as deeply blackened as those which formerly invoked their aid; and consequently will be as helpless. For proportionably to the number of negroes, is the weakness of a country. Hence the West Indian trembles at the approach of every hostile fleet. Let us not estimate the proportion of negroes to the whites, by counting the inhabitants of the free, along with the white residents of the slave states. The true mode of judging, is by comparing the number of slaves with those whites immediately among them. So long as these last are strong enough to prevent a general massacre, they are safe; and no longer. When that takes place, 'twill be too late to offer assistance. Estimate then your danger by the number of slaves opposed to their masters. Hitherto, calculation has not demonstrated the power of this growing evil; because the new countries have afforded ample means of subsistence and increase to the whites—and along with them, or by purchase, vast numbers of slaves have been removed. But the new lands, however extensive, have their bound; and when that is reached, statistical tables may afford information on the subject;—not before. But that information will come too late. The mischief, if not prevented immediately, will be irremediable. As yet, we can only have partial observation to trust to; and that is completely in my favour. (*See Appendix*)

Even in our state, the engrossing of land, and the replacing the white freeholder by negroes, has begun.—Nor can it be otherwise. The man who owns negroes, sees them increase; and he must find them land to cultivate. His neighbours are straitened by enclosures; they cannot live on their little farms; they offer them for sale; and he is obliged to buy them out, that he may furnish employment to his growing stock of negroes. To cultivate by hiring freemen, in a slave state, is out of the question. Let me not then be considered as blaming the slave holder for his conduct: it is forced upon him by the wretched system under which it is his misfortune to live. Even supposing the poor white retains his little property during life: yet at his decease it must go; it is too small to support all his children; 'tis sold, and the proceeds divided among them; and, as their cast entitles them to associate with gentlemen, they must not labor, except upon their own ground, under penalty of degrading themselves to a level with the negro.—The consequences, I have already pointed out. Still, with the growth of negroes, the difficulties of marriage among the whites increase; the greater number of slaves being required as decent attendance upon the family. The checks to matrimony augment precisely in proportion as the greater number of negroes annexes greater value to the remaining whites. Thus these checks exist in their worst state in the West Indies. There a poor white is the object of contempt to the negro, who speaks with a sneer when he mentions a *walk about Bokra*; i. e. a white man on foot. Hence in that country the offspring of the poor generally, are sunk into mulattoes.

We are approaching but too rapidly to this situation. Young as is this state, the checks to matrimony are felt, as the numerous instances of celibacy may attest. It is by no means uncommon to hear a girl, destitute of a single negro, express her sentiments as to the number of servants which a husband ought to support for his wife. Can we then wonder at our young men holding back? They have a grade to keep up to, their sinking from which would debase them. Contrast with theirs, the situation of the negro.—Reduced to that of a brute, is it any wonder if he propagates as fearlessly? He knows well that his abstinence from matrimony would not better his condition, and that his master must support all the increase. Contrast the situation of the poor white in time of sickness, with that of the black. The former, after exhausting his little means, becomes indebted to the charity of his neighbours, which grows cold after expending a bottle of wine and a few ounces of bark. Not so the negro: There's five hundred dollars vested in him; and the master will rather spend three hundred, than lose the whole. The diseases of the negro are fewer, poverty precluding intemperance; and though in consequence of hard labor, his evening of life sinks earlier than that of the white, yet he has, long before, produced as numerous a progeny as if he had reached a decrepid old age. And this seems to be the highest hope of the master; the increase of this unhappy race being his favourite object, and which, from the nature of things, must and will be encouraged. They are property. Why, said a friend, when he heard that I was removing to Kentucky, do you not take out some breeding wenches? Their expense in a new country would be nothing, and a few years would give you a large stock of negroes. Can we, after this, be surprised if the negroes increase faster than the whites?

Could we become acquainted with a man who had laid down a plan for rooting out the white race, I am at a loss what punishment we should deem adequate to his villainy.—Could we consult the bitterest enemy of America (suppose an English prime minister to be such) on this topic, he would declare warmly for the right of slaveholding. This extensive country, would he say, settled by white men, may one day prove our scourge, perhaps by arms, certainly by example. But intermixed with a proportion of blacks, they will have enough to do at home, without troubling their neighbours: Nay, in process of time, the disproportionate increase of the negroes may enable the latter to dispute the soil with their masters; and we may behold black envoys from America sent to invoke our assistance against the tyranny of our sometime colonies. A precedent exists in St. Domingo; & the Americans must not be surprised if European policy avails itself of every opportunity that occurs, for dividing their tremendous power. And bitterly would the wily politician regret that the line of demarcation had secured to America a body of men fearless of negro insurrections, disengaged from the drudgery of patroles, and perfectly ready to oppose their whole united force to the movements of Russia from the north-west. Perhaps his lordship might plead his excuse as a politician. But what excuse can be made for the slaveholder? And in what differs he from the first mentioned atrocious character? Merely in this: that he is only intent on gain, and is not generally aware of the consequences of his conduct. I say, generally—for I have sometimes met with men, if such deserved the name, who frankly declared that they cared not what became of posterity; it was the business of posterity to take care of itself: and that they regarded not what was to happen in the next generation. Upon such, my arguments have no effect, and ought not to have any. If it is sufficient to enjoy the present moment, the slaveholder is in the right. Let his selfishness repose in quiet upon the mine, where the charge is daily accumulating, which must one day blow his posterity to atoms—perfectly happy in the reflection that the explosion cannot take place in his time. But the man who nourishes in his bosom the noble sentiment addressed by the dying patriot to his country, ESTO PERPETUA, thinks differently. He fondly wishes to transmit his enjoyments to his children, in the hope that they are not only to preserve, but to augment his bequest. But these hopes are crushed wherever slaves are found; for these they must increase.

Wherever wealth is expended upon one species of property, in preference to any other, that property increases beyond any other.—Where the mistaken charity or policy of Britain has, by its poor rates, encouraged pauperism, the increase has been proportional to the expense bestowed. The property the most steadily productive, will always attract the most permanent capital. And negroes form the most certain species of traffic. How many estates are paid for in negroes? How often do the whole profits of an estate consist in the increase of its negroes, and in that alone?—a fact verified by the sales which generally take place at the decease of a great proprietor. Are not these people a resource to Virginia as ample as to us our hogs and cattle? Do not our slave dealers visit that state as regularly, as formerly our slave ships the coast of Guinea? Has any man resident there failed to observe, that many had no other income than the periodical sale of one or more negroes? And so long as these people are considered as valuable property, so long must their comparative growth exceed that of the whites: Nor can any means be found to enable the latter to keep pace with them, except that of giving them an equal chance with the blacks, to obtain employment, without derogating from their respectability. These reflections are unthought of among us: And yet we read Malthus.—We are told that the noblest republics of antiquity sanctioned the practice. They did.—Read yet a little farther, and learn their fate. Athens, at the latter end of that war which ended in her ruin, saw herself deserted by thirty thousand slaves, a number little less than the whole body of her active citizens, and which furnished her most useful artizans. Their flight hastened the subjection of their masters, who, under the tyranny of the thirty, expiated their error. Tyre perished by her slaves in a single night—The guilt of Sparta was greater, and her punishment proportionably protracted: Driven from their beloved country, the surviving Spartans never beheld it nearer than from the ground occupied by a Roman army, which beseiged their native capital, at that time a prey to their slaves, confederated with the vilest of mankind, who had pla-

ced in the seat of Lycurgus a monster compared with whom Nero himself might have been termed merciful. To this wretch the Roman commander granted a truce, and added to it conditions that mark but too strongly the deplorable case of the Spartan exiles, who, with their king Agesipolis followed in his camp as refugees. Their wives, children, and effects, were to be returned; but as the women had been subjected to the ruffians and slaves of the tyrant, it was expressly stipulated that no woman should, against her will, be sent back to her husband.

Yet, dreadful as they were, the sufferings of the Spartans terminated in one generation. Rome, as more guilty, endured more. Her conquering citizens were driven from their native soil by her usurpous chiefs, who replaced them by slaves literally in fetters. And in their turn, they, or their descendants, bowed down before the slaves of the emperor's first slave, and were even proud if they could attract their notice. They were liable to be seized, and dragged before the tribunal, on a charge of high treason, by their own slaves. The greatest general might be visited, and checked in the course of his victories, by a fellow whose back yet bore the marks of the ignominious scourge. These were the insults, the deep felt indignities, under which individuals labored. The public escaped not the disgrace. The Senate exhausted their ingenuity to evince their attachment to the master, by their adulation to his freed men—a degradation inscribed by their votes, not only in the records of their body, but on columns of marble. The disgraceful story is told in Tacitus, and evinces them to have been truly the slaves of slaves. Philosophy, at the same time, in the person of Seneca, stooped to equal baseness.—What would have been the feelings of a Cato, could such a state of things have been predicted to him? They would have been such as may be expected in an American of the present age, if told that his descendants must one day bow down to negroes; that from them they will have to receive the orders of a king; and to them to deliver whatever they may possess of precious, or attractive, without exception of wives and daughters, in the hope of propitiating their good will. One was as little likely as is the other. But the same Providence which, in the Roman republic, ordered that its early enormities should be expiated by the sufferings of five hundred years, still exists, and has decreed that punishment shall ever run parallel with crime. Get rid of these people—and your sufferings shall be lessened: Retain them till circumstances set them free—and your punishment shall be great indeed.—In the former case, they may continue long an embarrassment to you: In the latter, they must prove your destruction, perhaps something worse.

(To be continued in our next)

CYRIL. THE YOUTHFUL MARTYR.

At Cæsasea, in the year 253, a child, named Cyril, showed uncommon fortitude. He called on the name of Jesus Christ continually, nor could threats or blows prevent him from openly avowing Christianity. Several children of the same age persecuted him; and his own father, with the applause of many persons for his zeal in the support of paganism, drove him out of his house. The judge ordered him to be brought before him, and said, "My child, I will pardon your faults; and your father shall receive you again. It is in your power to enjoy your father's estate, provided you are wise, and take care of your own interest." "I rejoice to bear your reproaches," replied the child; "God will receive me. I am not sorry that I am expelled out of our house: I shall have a better mansion: I fear not death, because it will introduce me into a better life." Divine Grace having enabled him to witness this good confession, he was ordered to be bound and led, as it were, to execution. The judge had given secret orders to bring him back again, hoping that the sight of the fire might overcome his resolution. Cyril remained inflexible.—The humanity of the judge induced him still to continue his remonstrances. "Your fire and your sword," said the young martyr, "are insignificant, I go to a better house; I go to more excellent riches. Despatch me presently, that I may enjoy them." The spectators wept thro' compassion. "Ye should rather rejoice," said he, "in conducting me to punishment. Ye know not what a city I am going to inhabit, nor what is my hope." Thus he went to his death, and was the admiration of the whole city. Such an example illustrates well that Scripture, "Out of the mouths of babes & sucklings thou hast ordained strength."

THE YOUTHFUL MARTYR.

A little African negro, only ten years of age, went to hear the preaching of one of the missionaries, and became, through his instrumentality, a convert to the Christian religion. His master (an inveterate enemy to missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death if he did. The poor little boy, in consequence of this command, was very miserable. He could scarcely refrain from going, yet knew that his death would be inevitable if he did. In this critical situation he sought direction and assistance at the throne of grace; and after having done this, he felt convinced that it was his duty still to attend, but to be careful that this should never interfere with his master's business, and for the rest to leave himself in the hands of God. He therefore went, and on his return was summoned to his master's presence, and after much violent language, he received five and twenty lashes; and then, in a tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five and twenty lashes more," exclaimed the cruel wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward to future reward," replied the little sufferer. "Give him five and twenty lashes more," cried the inhuman tyrant, in a transport of rage.—They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you, Massa," and instantly breathed his last!!!

STRENGTH OF A LION.

It is said, that when the lion has once tasted human flesh, he henceforth entirely loses his natural awe of human superiority; and it is asserted, that when he has once succeeded in snatching some unhappy wretch from a Bushman kraal, he never fails to return regularly every night in search of another meal; and often harrasses them so dreadfully as to force the horde to desert their station. From apprehensions of such nocturnal attacks, some of these wretched hordes are said to be in the habit of placing their aged and infirm nearest the entrance of the cave or covert where they usually sleep, in order that the least valuable may first fall a prey, and serve as ransom for the rest. The prodigious strength of this animal does not appear to have been over rated. It is certain, that he can drag the heaviest ox with ease a considerable way; and a horse, heifer, heartebeest, or lesser prey, he finds no difficulty in throwing upon his shoulder, and carrying off to any distance he may find convenient. I have myself witnessed an instance of a very young lion conveying a horse about a mile from the spot where he had killed it; and a more extraordinary case, which occured in the Sneeuwberg, has been mentioned to me on good authority, where a lion, having carried off an heifer of two years old, was followed on the *spoor* or track for fully five hours, by a party on horseback, and throughout the whole distance the carcase of the heifer was only once or twice discovered to have touched the ground.—*Travels and Adventures in South Africa.*

ZEAL

"O what a deal of good mightest thou do in the house where thou dwellest, in the parish where thou livest, in the country where thou art, if thou wouldest labour to be zealous! I knew an old man that used constantly to go to the labourers in the field, and talk to them about religion as they were reaping and working. He would go to men's shops where he was acquainted, and stir them up to the care of their souls; and, by this means, brought about forty men and women to seek for Heaven, who before had no more care that way, than if they had been a company of beasts. Wouldst thou not be glad to do good? Thou wilt never be able to do it, except thou be zealous. Paul had women and sundry private Christians, who 'laboured with him in the gospel.' This, this, beloved, would cause religion to thrive among us."—*Mr. Fenner, an eminent minister 200 years ago.*

When the Holy Spirit descended upon the Son of God, he borrowed the semblance not of a bird of prey, but of the mourning and tender "dove!" And thus when he now descends to stamp his sacred image on the soul, the impression which he leaves is not that of fierceness and intolerance, but of gentleness, and tenderness, and love. To those who are thus cherishing the graces of the Spirit, the "Sanctifier" will become a "Comforter." As the dove brought to Noah the intelligence of the subsiding of the waters, so will the Heavenly Dove convey to the soul the glad tidings that the tempest of eternal wrath no longer sweeps over her path.—*Cunningham*

A Christian is one who is snatched as a brand from the burning; the flames of hell are quenched in the Redeemer's blood, he is grafted into the living vine; because it lives, he also lives, and deriving from the union, strength, and nourishment continually, he becomes a fruitful bough by the wells of salvation, whose branches, thick with rich clusters of good fruits, hang over and adorn the walls of God's house.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
AUGUST 1, 1827.

An Obituary of JOHN R. GREEN of Lincoln county, has been received, and will appear in our next paper.

[COMMUNICATED]

WEST-LEXINGTON PRESBYTERY.

The members of West-Lexington Presbytery are hereby reminded that their next quarterly meeting will be held at Hopewell Church, in Bourbon County, on Friday the tenth of August, at eleven o'clock.

It is to be hoped they will be punctual in their attendance; and that they will come together in the spirit of their station, supplicating Almighty God for the special influences of his Holy Spirit to attend the exercises in which they expect to be engaged.

For the Western Luminary.

SELECTION OF A PASTOR.

Perhaps a church cannot be placed in a more interesting, a more solemn, I will say, a more awful attitude, than when called on to select a pastor,—a spiritual shepherd,—a guide to Eternity. If the immortal interests of man be his chief concern, how lively should be his feelings in choosing *him* who is to be "a lamp to his path and a guide to his feet." How cautious, how dispassionate should be his choice. How earnestly should he supplicate the direction of Him who knoweth the hearts of all, that he may choose one who will not lead him astray, but who will press, who will cheer, who will animate his footsteps up the thorny road of virtue. One who will not only preach, but place before him a celestial example.

"Simple, grave, sincere,
In doctrine, uncorrupt; in language, PLAIN,
And plain in manner; decent, solemn, chaste;
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock be feeds
May feel it too;—affectionate in look,
And tender in address, as well becomes
A messenger of heaven to guilty men."

When bereft of its pastor, and when the selection of another becomes necessary, the church, as has been before remarked, should look to Heaven for supreme direction; she should supplicate divine succour, not once, nor twice, but frequently and uniformly, both in an individual and collective capacity. The earnest prayer should ascend from the family altar, the private closet, and the publick congregation. All dependance upon their own wisdom, should be renounced. They should indeed use their dispassionate judgment, but still with an humble reliance on God. All effervescence of feeling should be smothered, all passion checked, all controversy suppressed. The church must not be disgraced by a scene resembling in any degree a secular election. In their choice, let learning, talents, but chiefly *piety*, be regarded. Warm-hearted piety, anxious for the salvation of all, adapting itself to all circumstances and characters; to the simple, the ignorant, the weak, the sick and the poor that it 'may save some.' And when the selection is made, let every murmur be stilled, and all unite in support of the choice of the majority. HOOKER.

DISTRESSING.

The fall of rain on Sunday night last has proved fatal to the lives of many of our citizens. Also much damage has been done to fencing, Mills and Mill dams.

On Silver Creek, Madison County, we are informed, a Mr. *Lackey*, after saving his family from the house which was in a floating condition, ventured back to save some of his property and was carried off amidst its ruins. His body has not yet been found.

Near the mouth of Sugar Creek, Garrard County, a Mr. *Huffman* lost his whole family, consisting of a wife and three children; likewise a nephew who was lodging with them that night was drowned. Mr. Huffman with difficulty saved his own life by getting hold of the branches of a tree and climbing up into it, where he remained till morning. Mrs. Huffman and two of the children was found the next morning lodged in the drift wood not far from where they were taken by the flood. The other two children have not yet been found.

A small boy supposed to be about 7 years old, fair hair, freckled face, was found amongst some drift wood, near Frankfort on Monday last, he was entirely naked.—*Olive Branch.*

FRESHET IN GEORGIA.

A letter from Butts co. Geo. to the Editors of the Georgia Journal, dated Miledgeville, June 11, says, "The amount of property destroyed, and the inconveniences attending the recent rise of the waters in many sections of the country, are incalculable. The Towaliga rose higher, by fifteen feet, than it was ever known to rise before, and the rapidity of the current was so great, that it bore away every house that was situated on or near its banks. Dwelling-houses, store-houses, mills, &c. were seen floating down the stream in one promiscuous assemblage. The crops have been materially injured in many parts of the country, and some lives lost; two men, one by the name of Daniel and the other Scott, were drowned in attempting to cross over the Towaliga.

CELEBRATIONS ON THE FIFTY-FIRST ANNIVERSARY OF OUR NATIONAL INDEPENDENCE.

Newspapers from every part of our country have been crowded, during the last ten days, with notices of the spirit and patriotism with which this anniversary has been celebrated. It is indeed grand, it is delightful to contemplate a picture which, in our closets, we can readily imagine,—a picture of twelve millions of people, all enlightened by science and religion, all animated with the same spirit of ardent patriotism, exulting in the recollection of the deeds of their fathers, and under a lively and grateful sense of the *value* of the bright inheritance of Civil and Religious Liberty, offering a pure tribute of praise to the Lord and Ruler of the universe, accompanied with supplications for the stability and permanence of our literary, political, and religious institutions—and for the progress of knowledge and virtue among the people, which alone can perpetuate this inheritance; in a scene like this, there is a moral beauty which angels might contemplate with unmingled delight. But truth—sober truth does not permit us to indulge in dreams of this ideal perfection.

When we go from our closets and mingle with the crowd, and see "*poor human nature*" just as it is exhibited before us in living realities, we look in vain for that pure patriotism and devout gratitude and exalted virtue which as a people we ought to possess. —But to return to the late celebrations; we had intended to give some account of them, and transfer to this column a few select sentiments expressed at the convivial board: but after casting a hasty glance over a score of papers, all teeming with patriotic expressions inspired by Bacchus himself, who presides on these occasions; we know not where to begin an account of them: we knew it was not our privilege to rush, like Poets, in medias res; we therefore desisted from the attempt.

In some places, in many, the day was celebrated by religious services appropriate to the occasion, in a manner becoming an enlightened and christian people; in others, it was a season of Bacchanalian riot, in which many became so profoundly patriotic, that reason for a time forsook them! What a heart stirring thrill of patriotism must glow in the breast of a man to transform him into a brute!! How will posterity admire the exalted virtue evinced at the close of these patriotic feasts! What a brilliant page will they form in the annals of our country!!

Visitor & Telegraph.

Commemoration by the Africans in the city of New-York.

The fifty-first anniversary of our existence as a nation,—the day on which slavery ceased forever in the State of New-York,—was celebrated, says the Advertiser, in the metropolis of that state by the respectable colored people "in an appropriate and highly becoming manner."

"Zion Church, at the corner of Church and Leonard streets, was opened, and an oration delivered, by Mr. Wm. Hamilton, before the different societies of colored persons. The church was ornamented with a portrait of Matthew Clarkson, one of John Jay, a portrait and a bust of Daniel D Tompkins, and a bust of President Boyer. Many small banners and flags were also displayed.—Several hymns, written for the occasion, were sung."

"On the 5th, the various societies, viz. the Mutual Relief, Wilberforce, Clarkson, Union, Brooklyn, &c. and a large body of colored people from Brooklyn, and other towns in this state, to the number of between 3 and 4000, formed a line in Hudson square; and marched through the principal streets, under their respective banners, with music, and directed by a marshal on horseback, to Zion Church, where an oration was delivered by Mr. John Mitchell. The church was decorated with banners as the day before! The audience were remarkably well dressed, and conducted themselves in the procession with great propriety."

THE CHEROKEE REPUBLIC.

In the year 1820 the Cherokee nation was organized and laid off into eight Districts by a resolve of the National Committee and Council. By a recent resolution of the Council, a meeting of the people was held in each of these districts on the first of June, for the appointment of three Delegates to a Convention, which was to meet on the 4th of July, to commence the important work of forming a Republican constitution for the government of the nation. The election in some Districts was very warm and closely contested; out of nine Delegates chosen in the three Districts from which returns have been received, it is said that six speak the English language and only three are full blooded Cherokees. John Ross* is one of the three elected in Chickamaugee District. This, we believe, is the *first attempt of a tribe of American Indians to form a written constitution.*

*John Ross, says a Tennessee paper, has got a very small portion of Indian blood in his veins, his father being a Scotsman, and his mother a half or quarter blood. He is intelligent, and quite the man of business, and has been President of the National Council since 1817, when that body was organized. He will of course, act a conspecuous part in the formation of the proposed constitution.—*N. Y. Obs.*

STATE OF RELIGION IN BOSTON.—We can remember the time, and it is not long since, when there were but two evangelical Congregational ministers in Boston and its immediate vicinity; and such was the prevalence of loose sentiments on religion among the people, that the friends of orthodoxy had reason to fear that the successors of even these two would be Unitarians. When we compare this with the present religious state and prospects of the same district, well may we exclaim, What hath God wrought! Instead of *two* churches, feeble and wavering, there are now *eight*, all thriving and stable; and foundations have been laid for *five* more, each of which there is

J. C. Howes

reason to believe, will in a little time be efficient in the promotion of every good work. *N. Y. Observer.*

REVIVAL IN NORFOLK, Va.—An intelligent gentleman from Virginia, informs us that a powerful revival of religion is now prevailing in Norfolk and the vicinity among Presbyterians, Episcopalians, Baptists and Methodists. It appears to have commenced in Portsmouth, and has extended to Norfolk Williamsburgh, Suffolk and Gosport. Many of the workmen in the Navy-Yard at Gosport have shared in its influence. *Ib.*

AMERICAN BIBLE SOCIETY.

William W. Woolsey, Esq. Treasurer of the American Bible Society, acknowledges the receipt of 13,773 dols. 51 cts. during the month of April, viz: For donations 2,695 64: For contributions on the debt of the Society's House 2,420 For Bibles, Testaments, &c. 6,177 87: As permanent loans, interest payable in Bibles and Testaments 2,470.

W. W. WOOLSEY, Esq. Treasurer of the American Bible Society, acknowledges the receipt of 7 541 dols. 36 cts. during the month of May, viz. For donations 3 009 35: To pay debt on Society's House 230: In payment for Bibles, &c. 4,302 01.

AMERICAN BOARD.—Donations and collections received by the Treasurer of the American Board from May 16th to June 20th inclusive, amounted to 11,918 dols. 31 cts. besides a legacy of 52 dols. and sundry donations in clothing.

A NOBLE DEED.—We are informed on good authority, that Mr. Nathaniel C. Crenshaw, has emancipated *sixty-five* slaves, and lately removed them from Hanover county, Va. to a place near York, in Pennsylvania, with the view of securing to them the privileges of freemen. *Vis. & Tel.*

From the New-York Observer.

FOREIGN NEWS.

By the arrival of the Cadmus at this port, Havre papers have been received to the 2d of June.

Accounts from Greece state in a very brief manner, that the first enterprise of Lord Cochrane has been successful, and that he has captured four Turkish vessels at Navarino, and another from Alexandria, laden with provisions for Ibrahim Pacha.

Letters from Corfu, given by a Journal of Rome, announce that Ibrahim Pacha left Modon on the 20th ult. to make an incursion upon some villages of the Morea, opposite the Isle of Zante. The number of the inhabitants killed in two days, is said to be two thousand. Egyptian armed vessels kept along the coast whilst the troops chased the fugitives to the shore, where they were killed or made prisoners. Nevertheless some boats of the Islands picked up a great number, who were conveyed to Zante, and from thence to Calamos.

A letter from St. Petersburgh says that orders have been received for the equipment of 18 vessels at Cronstadt, 7 or 8 of them line ships, intended for the Mediterranean.

REVOLUTION IN GUAYAQUIL.—The tide appears to be rapidly setting against Bolivar in Colombia as well as in Peru. The city of Guayaquil, which was the first to give its sanction to the Bolivian constitution, has recently turned about, and declared in favour of its opposers. The revolution was promoted by General Elizalde, commander of the third division of the Colombian army. In an address delivered at the time the revolution was effected, Gen. E says, "Nothing will stop the march of this division, until we have the satisfaction to see the southern departments freed from all authority that appears to us suspicious. I also protest in the name of the same division, that these departments shall be kept in the best order, and prepared to constitute themselves under the form of government which the congress shall determine." And again, "Only in one way will we change the strong feelings with which we regard the conduct of his Excellency, [General Bolivar,] which is, that he present himself before the Congress of the Republic as a simple citizen, to account for his conduct in Peru; then as an auxiliary general sent out by our government; and then these measures will make him appear before us as even better worthy to command us, than he is by the fortune of the war of independence."

ASTONISHING FACT!

Our ingenious countryman, Jacob Perkins, Esq has discovered that if a strong metallic vessel, full of water, and closed on all sides, be exposed to the action of fire till it becomes red hot, a small hole may be safely drilled through the side of the vessel. Thro' this hole, not one particle of water or steam will escape, a fact which he ascribes to the great repellent power of heat. In his letter to the Editor of the Philadelphia Franklin Journal, dated London, March 8th, he says:

"I discovered that a generator, at a certain temperature, although it had a small crack in it, would not emit either water or steam. This fact I mentioned to a very scientific friend, who questioned its accuracy, and to convince him, I tried the experiment: but he concluded that the expansion of the metal must have closed the fissure. To remove every doubt, I proposed to drill a small hole through the side of the generator, which was accordingly done. After getting the steam up to a proper temperature, I took out the plug, and although we were working the engine at thirty atmospheres, nothing was seen, or heard, to issue from the plug-hole; all was perfectly quiet; I next lowered the temperature, by shutting the damper, and opening the furnace door; a singing from the aperture was soon observable, and when a coal was held before it, rapid combustion ensued; nothing, however, was yet visible; but as the temperature decreased, the steam became more and more visible, the noise at the same time increasing, until, finally, the roar was tremendous, and might have been heard at the distance of half a mile. This was conclusive. I should mention that, at the aperture, the iron was red hot.

"My belief is, that water cannot be brought into contact with iron, heated to about 1200 degrees, without a force equal to the maximum pressure of steam, which is equal to about 4000 atmospheres, when water is heated to about 1200 degrees. That pressure would, I believe, keep it in contact with iron at any degree of heat, and the steam would then be as dense as water. It is very evident that if it would require that force to keep the water in contact, heated as it was at the vent-hole, thirty atmospheres must be insufficient to effect this; but the experiment furnishes some data towards answering the question, at what distance from the heated metal the water remained, when under the pressure of thirty atmospheres! We may safely aver, that it exceeded one-eighth of an inch, as the hole was one quarter of an inch in diameter."

Improvements of the Cherokees.—Several years since, we stated that a syllabic alphabet, consisting of 86 characters, representing all the principal sounds in the Cherokee language, had been invented by George Guess, a native Cherokee. By means of this invention the art of reading is now acquired by the Cherokees with astonishing facility. From a letter of one of the Missionaries in the Herald for this month, we learn that the enthusiasm of the nation is highly excited, that a medal has been voted to Mr. Guess, and that money has been appropriated by the National Council for the purpose of printing the Word of God, and other books in the new character. The prospect is, that a knowledge of reading, writing, and the other branches of a common education, will soon be as extensively diffused among these Indians as among any people on the globe.

David Cusick, an Indian of the Tuscarora tribe, has recently published in Lewiston, Niagara Co. N. Y., a book entitled "Sketches of the ancient history of the Six Nations," comprising, first, a tale of the foundation of the Great Island, now North America, the two infants born, and the creation of the Universe. 2d, a real account of the settlement of North America, and their dissensions. 3d, Origin of the kingdom of the Five Nations, which was called a Long House; the wars, fierce animals, &c." Cusick, who has enrolled himself at once among the literati of our country, has embodied in his work the traditions of his nation, and given a most interesting narrative to the public, told, as we gather, in the phraseology peculiar to the people of his complexion.—*Phil Gaz.*

NEW HAVEN, JULY 3.—*Very fishy.*—Seventeen large *Sharks*, from seven to ten feet in length, were taken in this harbor, east end of Tomlinson's bridge, yesterday morning at one haul, in a seine for taking white fish, and are now lying on the shore. Twenty five thousand white fish, and a large quantity of blue and weak fish (sucker mogs) were taken at the same haul. It is supposed that the net contained at least 100,000 white-fish, most of which were lost in consequence of the injury done to the net by the Sharks.

SALT.—In the State of New-York two millions of dollars are invested in salt works, and six hundred thousand bushels, weighing seventy-five pounds to the bushel, are annually made. In the interior, this manufacture is carried on by boiling the water of the salt springs, and on the sea coast by the process of evapporation from the sea water. The duty on imported salt is twenty cents per bushel, and yields a revenue of six hundred thousand dollars.

A porcelain manufactory has been established, with good prospects of success, at Philadelphia in a building called the Old Water Works, in Chesnut-street. Every description of white ware is made, of materials produced in the vicinity of the city, for which there was heretofore no demand.

Snow.—It is fourteen years since the last snow fell in Lisbon. Dr. H. was in his chaise when it began; the driver leapt off—"you may get home how you can," said he, "as for my part I must make the best use I can of the little time this world will last," and away he ran into the next church.—*Southey's Letters from Spain and Portugal.*

At the celebration of the anniversary of the British Farming Society, some years ago, a clergyman who was a member, read a very pleasant essay to prove that the best animal that could be brought upon a farm, was—*a good wife.*

The question, "Why printers do not succeed in business as well as brewers?" was thus answered—"Because printers work for the head, and brewers for the stomach; and where twenty men have a stomach, but one has a head."

DIED,

In Jessamine county, on Saturday last, SAMUEL H. WOODSON, Esq.

In Montgomery county, on the 11th of July, Rev JOSEPH P. HOWE.

In Lexington, on the 19th July, Miss MARTHA HENRY, aged about 9 years, a member of the Sabbath School taught in the 1st Presbyterian Church. She had been for several months prevented from attending the School by her declining health; during which period she was led to see her lost and ruined state, by nature, and was enabled by divine grace, to lay hold upon Jesus Christ, as an all-sufficient Saviour. The writer of this notice visited her several times during the latter period of her illness, and was astonished and delighted, to witness the composure and even animation, with which she conversed on the subject of death and eternity. She appeared *anxious* to go "HOME" as she uniformly expressed it, but at the same time *willing* to suffer and wait the Lord's time. The last time I saw her, was about two hours before her death. After conversing with her a few minutes, she asked me to pray with her. On asking her, if she wished me to pray that she might get well, she replied with a smile, 'No,' she did not wish to get well; she wanted to go "*home*" to her Saviour. Shortly after, while some persons in the room were engaged, at her request, in singing a hymn, she sweetly fell asleep, we hope, in the arms of her Saviour, without a struggle or a groan. "Out of the mouths of babes and sucklings, the Lord ordaineth praise."

MARRIED—In Dearborn county, Indiana, on the 12th of July, Mr. JOHN HENRY, of Switzerland county, to Miss SUSAN S. WATTS, daughter of Judge J. Watts, of Dearborn county.

From the Missionary Herald for July.

CHEROKEES.

Progress of Religion.

A letter recently received from the Rev. William Chamberlain, dated Haweis, May 3d, shows how the preaching of the Gospel is listened to by the Cherokees, and the success which attends it. When accompanied by the influences of the Holy Spirit, it is every where, and to men in all situations and of all characters, the power of God.

Some extracts follow.

"Since February last I have confined my labours mostly to Wills Valley, Look-out Valley, and this place. At Laughingmush's, about 14 miles below the mission house, I have a preaching station. There are some encouraging prospects in that place. Laughingmush's wife gives very clear evidence of a change of heart, and there are three others there, of whom I have some hope. There are also some hopeful appearances in Look-out Valley; there is in that place more than common attention to preaching, and one or two instances of hopeful conversion. In this place there are a number who are apparently very serious; and are anxious to join themselves with the church."

On the Sabbath, May 6th, he says:—

"We have had a very interesting time to day. Four persons were received into the church; three adults and seven children were baptized: four others were examined, and appeared well; but as it was only a short time since they thought they experienced a change of heart, we thought it advisable to wait. The sacrament was administered. Mr. Butrick assisted me.

"Two individuals, a white man, and his wife, a native Cherokee, were admitted to the mission church at the Carmel station, at their communion season in May; and it appears from letters recently received, that there is a great increase of religious feeling among the members of the mission families there, and an unusual attention is manifested by the natives and others in that vicinity, to whom the gospel is preached."

The following paragraph from a letter written by the Rev. D. S. Butrick, in December last, will give a view of the extent to which Christian instruction is brought within the reach of the people of the Cherokee nation

"There are two places in the northeast parts of the nation to which we shall especially attend this winter, viz. Hamptown and Longtown.—Could there be missionary stations at these two places, I think it would be in the power of all the Cherokees to become acquainted with the Gospel of Christ. For some reason I cannot rest until something like this is effected."

SANDWICH ISLANDS.

Contemplated Reinforcement of the Mission

The Prudential Committee, says the last Missionary Herald, contemplate sending a reinforcement to the Sandwich Island mission, next autumn, if Providence permit,—a measure, the necessity, of which must be apparent to all, who have attended to the progress of the mission, and to the present state of the islands. It should consist of at least *three ordained missionaries*, a *physician*, and a *printer*. It is desired, indeed, by the missionaries at the islands, that *five* clergymen may come to their help; and if this number does not go at present, it should not long be withheld.

As the mission was situated, at the latest dates, the population of the Sandwich Islands enjoyed the Christian ministry in the proportions about to be stated.

	Population.	*Preachers.*
Island of Maui,	10,000	1
" Tausi,	15 000	1
" Oahu,	20 000	1
" Hawaii,	85,000	4
	130,000	7

Yet these people are, perhaps, as ready to hear and obey the Gospel, as any similar number of the human race, who possess not true piety In but a few places, if any, in our own country, or in any other country, would a minister labor for ten years to come, with fairer prospects of having souls for his hire, than in those islands.

NEW MISSION TO THE NORTH WEST COAST.

It will be proper to say here, though in few words, that a *mission to the North West Coast*, will soon be expedient; and that whenever it is expedient, it had better be attempted, probably, by some of the missionaries from the Sandwich Islands. From those islands access to the coast will be easy, and may be frequent; and for some of the missionaries, such an enterprise may furnish a desirable change of climate The mission on the N W. Coast might be regarded as a Branch of the Sandwich Island mission, and labors and laborers might be interchanged, as should be deemed expedient; and the expense of the new mission, thus undertaken, and thus conducted, would be considerably less, than it must be, if sent originally from this country. *Ib.*

From the New York Observer.

LONDON MISSIONARY SOCIETY.

By the politeness of a friend, we have been favored with a copy of an abstract of the Annual Report of this society, and a brief notice of the proceedings at its annual meeting on the 11th of May. The meeting was held at the chapel, Great Queen street, which, long before the commencement of the services, was crowded to overflowing. After a hymn had been sung, and prayer offered, Abraham Hankey, Esq took the chair, and the Rev. Mr. Orme read the Report, of which the following is a brief abstract.

On a retrospect of the past twelve months, the Directors see abundant cause for thankfulness to the Great Author of all success, for the continued marks of his favour towards the Society.—From the several stations, with very few exceptions, the intelligence has been of a cheering and encouraging character. At home, notwithstanding the pressure of the times, the income has sustained but a comparatively small reduction The spirit of Missionary zeal, both at home and abroad, is evidently on the increase; and although, in each of these spheres of activity, some circumstances have transpired to give exercise to our faith, nothing has transpired, either to shake our confidence in the stability of the Society, or to diminish our hopes as to its progressive efficiency and success.

South Sea Islands.

"The Anniversary Meetings of the Tahitian Auxiliary societies were held, as usual, in May 1826. At that held in Tahiti, about 6000 natives attended, of whom upwards of 1100 were members of churches. The amount of contributions for the preceding year, in co-coa nut oil, was 5050 gallons The oil contributed by the Auxiliary Society in Raiatea, during the same period, was sold for £300 sterling, of which £30 was contributed by the children in the schools. Generally speaking, civilization is advancing at all the stations, and at some of them, new chapels and mission houses have been built.

"The catalogue of recent deaths in Tahiti, include two natives who, under the ancient system, were distinguished warriors, and delighted in war and bloodshed. One of them had been baptized, and the other admitted a member of one of the Tahitian churches Each of them died confessing his sins, and trusting in Jesus Christ alone for salvation; one only of the warrior band remains. He has been lately baptized, and appears desirous of living according to Christian obligations.

"The Gospel by Mark is in course of printing by Mr. Darling, and the Epistles to the Galatians, and to Philemon, by Mr. Bourne. The Epistle to the Hebrews, to the Book of Revelation inclusive, together with the Book of Judges, and the two Books of Samuel, have been revised for the press: Isaiah and the Book of Psalms, are under revision.

"In South Sea Academy, instituted for the instruction of the children of the Missionaries, the number of pupils is twenty seven. Their progress in the several branches of learning, to which their attention has been directed, is satisfactory.

"The cotton-factory, under the direction of Mr. Arentage, has met with many difficulties, arising from local circumstances, but, under more favourable auspices, no doubt of its success is entertained. A quantity of strong calico, which the natives prefer to that brought by vessels which touch at the islands, has been manufactured.

"It was natural to expect, that in so general a reception of Christianity, as had taken place in the Tahitian Islands, not a few would be found who had embraced it without any spiritual change of character, and that such would be liable in time of temptation to fall away. We deeply regret to state that, during the past year, amongst this class, including some of whom better things might have been expected a deterioration in conduct has taken place; while amongst many young people there exists a lamentable disregard of moral restraints. The Missionaries, however, trust, in reference to the former that as the sincere Christian is now more clearly distinguished from the nominal professor, the state of things, however in itself to be deplored, will eventually be over-ruled for good.

"An endemic has visited the islands, and caused a great mortality among the natives of different ages. Such was the extensive prevalence of the disease, that a public fast was appointed, and prayers generally offered for the removal of the afflictive dispensation: but it is with deep concern we add, that this awful visitation of Divine Providence appears not to have been attended with salutary effects, in the reformation of any among that portion of the people who have of late manifested an indifference to the obligations of religion.

"In Tahiti two visionaries have risen up and drawn some of the people into error. These infatuated men, who are both of them natives, ventured to affirm, that a millennium of their own fancy had arrived, that evil no longer existed, and that every person was at liberty to live as he pleased. This attempt to delude the multitude, and to disturb the peace of the churches, though attended for a time with injury to a few, has, we are happy to say, been frustrated.

"*Islands of Raivavai*.—Mr. Bourne visited two of these islands, viz Rurutu and Rimatara, in October 1825, and Mr. Davies, in the early part of last year, visited Tupuia and Raivavai. At Rurutu, the whole population, consisting of about 200 persons, have been baptized. The church consists of 30 members; the people are diligent in learning. At Rimatara the work continues to prosper.

Harvey Islands.—Mr. Bourne visited this groupe in 1825: At *Manaia* about 120 had embraced Christianity, observed family and private prayer, and were diligent in learning to read. This island contains from 1000 to 1.500 inhabitants. At *Rarotonga*, the population of which is upwards of 6.000, have all embraced Christianity. Cannibalism and infanticide, which formerly prevailed there, have ceased. Family and private prayer are observed. Things generally, wear a very encouraging aspect. It is probable Raratonga will become an important Missionary station.—*Aitutaka*. All the inhabitants of this island have embraced Christianity. The number baptized, including children, is 615. Family and private prayer are general.—*Mautii*. The people here have universally embraced the Gospel, and observed family and private prayer. The missionary settlement in this island was, in 1825, visited by Captain Lord Byron, of H. M ship *Blonde*, and his suite, and afforded them much satisfaction.—*Atui*. Of the whole groupe, this island has made the least progress: the king, and a few comparatively of the inhabitants, attend to instruction.

CHINA.

"Dr. and Mrs. Morrison and family arrived safe at Macao, on the 19th of September, all in tolerable health. On the following Sabbath, he resumed the service which he had been formerly accustomed to perform. The native assistant, Leangafa, he found firm in his profession of Christianity. During Dr. M's absence, Leangafa had composed notes on the Epistle to the Hebrews, an Essay on the True Principles of the World's Salvation, and an account of Interesting Conversations with his Countrymen. Dr. Morrison intimates his intention, (to use his own language,) *of spending the remnant of his days in composing Explanatory Notes on the Chinese Bible*.

INDIA.

"*Malacca*.—The native schools here are seven, containing from 240 to 250 boys, who make good progress. The number of students in the Anglo Chinese College, in June, 1826, was nearly 30, and they were in general, making very encouraging progress. During the past year, the missionaries have prepared many useful works, in Chinese, for their use.

"*Java*.—There are here three Chinese schools, and the scholars improve in Christian knowledge.

"*Calcutta*.—One of the idols most generally worshipped by the Hindoos, and of which the worship is most demoralizing, has been cast out of its temple, in a village called Ram mal-choke, with contempt. The consternation and alarm of the villagers on the occasion is compared to the effect produced by the shock of an earthquake. The temple itself was subsequently demolished, and the materials have been used in the erection of a chapel, for which purpose a native Christian in the village has given a piece of ground.

There are at *Benares*, four native schools containing 216 boys; at *Surat*, 6 schools, and 350 boys; at *Madras* 13 schools, and about 600 boys; at *Vizagapatam* 8 schools, and 300 scholars; at *Cuddapah*, 6 schools, and 200 scholars; at *Belgaum*, 6 schools; at *Bellary* 20 schools and 864 scholars; at *Combooconum*, several schools in which are between 300 and 400 scholars, and at *Nagercoil*, 48 schools and 1,315 scholars. These schools, almost without exception, are in a flourishing state. At *Bangalore*, the number of the students in the Seminary is about 20, and all of them afford pleasing evidence of piety.

[*To be continued.*]

From the American S. S. Magazine

WILMINGTON SECOND PRESBYTERIAN CHURCH SUNDAY SCHOOL.

One of our female teachers speaks thus of her class: "It was after holding a prayer meeting for my class, that I discovered M. C. to be under conviction for sin. I was informed by several of them, that after I had dismissed them, they went to another room and held a meeting; after reading a chapter in the bible and singing, they alternately prayed for new hearts." "At a subsequent meeting for inquirers, (says the same teacher,) this M. C. came to me: taking her by the hand, I said, Well, my dear, when do you intend giving your heart to the Lord? Looking up in my face with a tearful smile, she exclaimed, 'I have given my heart to the Lord.' Asking her when, she said, 'To night, since I came to meeting.' On being asked how she knew that her heart had been changed, she said, 'O! I am so happy—I love the Lord so much, and love to pray to him so dearly.' I asked her if God would not be just in condemning her to everlasting misery? she replied, 'Yes, but he will not.' Why? 'Because he died to save sinners, and I am one. He loves me now, and I love him, and love to pray to him; and he hears me always.' The same evening, she thus exhorted one of her mates, with tears streaming down her cheeks, 'O! give your heart to the Lord.—you must give him your heart; you will never be happy till you do.' After a moment's pause, she again exclaimed, 'O! wont you give your whole heart to the Lord? This is the accepted time, this is the day of salvation.' This girl, with whom she expostulated, has since found joy and peace in believing. Another scholar of eleven years old, expresses herself thus in a letter: 'I think sin is the most odious thing that ever was, and for all that. I think I have too much of it yet. I think no person is free from it. O. I cannot express the joy I felt when I found the Saviour. I have been happy ever since, and I will continue in the fear of the Lord all the days of my life.' Thus we see the Lord hath caused the mouths of babes and sucklings to speak forth his praise.

Testimony of a German in behalf of Sunday Schools.—"For three years I heard of Sunday schools, but I knew and cared nothing about them; but now my son goes, and it beats all, for he knows more about the Scriptures already, than I have learned in all my life." May the Germans of Pennsylvania believe this testimony. BRUCE.

From the Vermont Chronicle.

REFERENCES FOR THE RICH.

Baxter in his *advice to the rich on the methods of doing good*, says; "Were I to speak to princes, or to men so rich and potent as to be able to do so good a work, I would provoke them to do as much as the Jesuits have done, in seeking the conversion of some of the vast nations of infidels that are possessed of so great a part of the world." What would he have said had he lived in this age? He did not know the power of "the littles."

The following "*References for the Rich*," from the same little tract, are selected and arranged with great judgment. I would copy the passages, but that they would occupy too much space, and the reader can easily turn to them. I hope he will examine them all.

"Math. 5: 7—6: 19, &c—7: 21, 24—25: 16. Acts 20: 35. Matth 5: 42. Luke 18: 21 to 24—12: 15 to 49—16: 19 to the end—14: 13 to 28. 1 Tim. 6: 17 to 19. Luke 16: 9, 13. Ps. 41: 1, &c. Prov. 28: 27. Is. chap. 58. James 1: 27—5: 1 to 5. 1 John 3: 16 to 18. Gal. 5. 6 to 10—Matth. 25: 40, 45—6: 3, 4. 1 Cor 7: 29 to 31." [Works III. p. 447.]

Every man must judge for himself how far these passages are addressed to him. We ought however to consider that wealth is always comparative; and, in judging of our own, to look back on those who have *nothing*, not forward to those who have more than we. "We brought nothing into the world".—BERNARD.

IMPORTANT QUESTIONS.

An Address to the members of a Northern Auxiliary Female Foreign Missionary Association, contains the following interesting Questions.

Philadelphian.

"Can we not exercise a little more self denial than we did the past year, and increase our mite to cast into the treasury of the Lord to send the gospel to the perishing heathen? Are we not stewards for God? and is it not required of stewards that they be found faithful? This is a serious question. And if we should find on strict examination, that we have withholden more than was meet, we may be assured it will tend to poverty. He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Now let us stop and reflect, have we as stewards entrusted with the good things of this life, been careful to deny ourselves of every personal gratification that was not immediately connected with our comfort and convenience in life, that we might have the more to lend to the Lord, to promote his blessed cause? He that lendeth to the Lord, that which he hath given will he pay him again. Cast thy bread upon the waters, for thou shalt find it after many days. The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Award of premium for the best Tract on the ruinous consequences of Gambling.

The Publishing Committee of the American Tract Society, having considered the several Tracts committed to their examination on the above subject, have unanimously agreed to award the premium of fifty Dollars to *Rev. Timothy Flint*, recently of Alexandria, Louisiana, and now of Cincinnatti, Ohio; and have directed the Tract written by him to be forthwith stereotyped and published.

Perfect *valor* consists in doing, without witnesses, all we should be capable of doing before the whole world.

Poetry.

ENOCH

BY MRS. HEMANS.

"And Enoch walked with God: And he was not for God took him."

He walk'd with God in holy joy,
While yet his days were few;
The deep glad spirit of the boy
To love and reverence grew.
Whether each nightly star to count,
The ancient hills he trod,
Or sought the flowers by stream or fount,
Alike he walked with God.

The graver noon of manhood came,
Tho' full of cares and fears;
One voice was in his heart—the same
It heard through childhood's years.
Amid fair tents, and flocks, and swains,
O'er his green pasture sod,
A shepherd king on eastern plains,
The patriarch walked with God.

And calmly, brightly, that pure life
Melted from earth away;
No pang it knew, no parting strife,
No sorrowful decay
He bowed him not, like all beside,
Unto the spoiler's rod
But join'd at once the glorified,
Where angels walk with God.

So let *us* walk—the night must come
To us that comes to all;
We through the darkness must go home,
Hearing the trumpet's call
Clos'd is the path forever more
Which without death he trod;
Not so that way, wherein of yore
His footsteps walked with God!

CATHOLICS IN MONTREAL, &c.

On Sunday last the Fete de Dieu was celebrated in this city. Owing to the heaviness of the rain the procession was confined within the walls of *l'Eglise Paroissiale*. A party of the 71st. the Cavalry and the Rifle Corps attended. Towards the afternoon, the weather cleared up, and a procession went round St. James' Church, St. Louis suburb. Some very improper conduct was committed by the devotees on this occasion, in their forcing people who were passing and had nothing to do with the procession to take off their hats.—We would wish every person to be allowed to worship God in the way he may think most agreeable to him, consequently it will not be supposed that we wish the Catholics should be obstructed in their religious ceremonies. But we are equally ready to condemn any attempt on their part, to force those who do not belong to their profession to join in their worship. They have a right to exact from every person within the walls of their church an outward conformity under the penalty of expulsion; but in the public streets they have no right to use the oaths and imprecations with which they called upon people to kneel; and still less to beat those who did not comply with their demand. Some of the watch were particularly active in this latter service, and we understand actions of assault are about to be raised against several. We hope the law will teach them that while they will receive protection in the exercise of their religion, they will not be allowed to domineer over others.

Montreal Herald.

WHAT CAN BE DONE BY A MOTHER.

When it is supposed that there is need of only a few educated ladies, those who harbor this opinion are probably either mistaken as to what constitutes *female education;* or entertain very limited views of the *influence* of that sex on our personal and national character and happiness. Perhaps their idea of an "educated lady" is associated in their mind with nothing better than some starched nun, or round mouth pedant; or the famous authoress of England, M. Woolstonecroft, who could appear before her guests in a ragged garment, and serve their drink in a broken tea cup; because, forsooth, her literary occupations would not allow her time to appear and do otherwise." These things, however, so far from being the result of a good education, merely exhibit forcibly the want of it. But of this, more hereafter.

With regard to the *influence* of this sex on the other, and on society at large, much has been said and written. But as it is important that it should be properly estimated, and the impression frequently renewed, in order to any general reformation, a few instances will be here glanced at, recommended not so much by their novelty as by their truth.

That the celebrated John Newton was much indebted to his excellent mother for the early foundation of his religious principles, and usefulness, there can be but little doubt. Indeed this is substantiated by the record of his own experience.

The same may be said of the excellent Cecil; the late lamented S J. Mills; and the learned Sir W. Jones,—to mention no others. The latter ascribes all his attainments in literature, in which he was perhaps second to no man of his age, to a short and simple direction of his mother, frequently repeated to his youthful questions, "*Read, and you will see, my son.*"—No less efficacious were the pious prayers and exhortations of the mother of Mills; or the weeping entreaties of Cecil's.

And what have *already* been the consequences of maternal influence in these few cases?—I say *already*—for it's impossible to look forward through the lapse of future generations, and compute that vast amount of good, which the light of eternity alone can dissolve. Mr. Newton's exertions were evidently the means of forming the religious and moral character of a multitude of his contemporaries; and among others, that of Dr. Buchanan, and Thos. Scott. And, if we merely look at the *writings* of these two men,—to say nothing of their more active exertions,—the extent of their usefulness is truly astonishing. Those of the former, have roused the attention of the Christian world to the wretched situation of the Hindoos, and the Pagan world in general, and already snatched thousands of the race of man from present and everlasting wo; and those of the latter, especially his commentary, have been the means of preparing other thousands, or hundreds of thousands, better to join in the enjoyments of everlasting life. The works of Mr. Cecil are now extensively read, with great pleasure and profit. And the philanthropic exertions of S. J Mills have confessedly led to the establishment of the American Board of Foreign Missions, and a number of other benevolent societies, the existence and extensive usefulness of which are now too notorious to require even to be mentioned. Behold the islands of the Pacific, and the flourishing and promising colony at Liberia; and imagine a part of the extent of influence which may be claimed and exerted by one fond mother. Indeed, so great and lasting are the impressions received through the medium of a "mother's love," that it might be affirmed with some degree of correctness, that every child, and especially every daughter, owes to her its mental and moral conformation hardly less than its physical; and consequently, that the mental and moral character of each successive generation, especially in a Christian country, are ordinarily just what the mothers of the preceding generation were able and willing to make them.

Nor is the maternal influence the whole that is to be regarded There are other relations in which it must be acknowledged, that although man is the master yet "woman steers the ship." How many of the great projects of church and state, of war and peace, have their origin in "curtain lectures," or the parlor chat of conjugal affection? The fair daughters of Eve, and Delilah, and Herodias, and Abigail, and Esther, have not yet lost all that superior power of persuasion!—nor can they so long as the warmth of affection has more command over the activities of man than the coldness of calculation. How striking an example of this in the early history of Rome; when a war had broken out between that people and a neighboring state, and they were upon the eve of a bloody battle, the wives of the Romans, who were also the daughters of the enemy, sprung forward, and threw themselves between the contending armies, and by their tears and entreaties prevented the battle, and thus saved the rising generation.

The influence of the *daughter* is often by no means trivial. How conspicuous a place in the early history of Virginia, is held by the celebrated Pocahontas, throwing herself between the knife of her father Powhattan, and his prostrate captive, Smith? But for the influence of that heroic and affectionate daughter, where now the "Ancient dominion?" And who can tell how many a rash brother has been withdrawn from his bad purpose, or confirmed in a good one, by the tender entreaties of a sister, whose feelings he could not wound?—*Lit. & Evan. Mag*

THE GREAT CHANGE.

"If any man be in Christ he is a new creature"

Fellow mortal, hastening to the judgment, have *you* become *a new creature?* I do not ask you when, nor where, nor how; but have you ever become a new creature? Have you chosen Jehovah, the Father, the Son, and the Holy Ghost, for your God? Is it your great object to *glorify Him?* and is His revealed will your *rule of action?* Do you have respect to all his commandments, for the sake of glorifying Him and doing good; trusting in Jesus Christ for what you need, to do this and to be accepted in it? Do you love Jesus Christ, and contemplate with joy the rising prospects of His holy kingdom? Will you spend and be spent in promoting his glory; in extending the honor of His name; and living not unto yourself, but unto Him that died for you and rose again? If so, you may hope that you are a new creature. And, if a new creature, immortal glories await you. All things are yours; life, death, things present, things to come, all are yours. You are borne in everlasting arms; and when you put off the body, angels attend you—the gate of heaven opens—and multitudes that no man can number, shout your arrival. You are then with Christ, and see the glory which he had with the Father before the world was. You veil your face, cast down your crown, and with saints and angels in heaven, cry, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

But where is he who is not a new creature when he dies?—Sinking, and sinking, downward, and still further downward, in the bottomless pit, for ever and ever! His heart cannot endure—his hand cannot be strong: for who can dwell with devouring fire? who can inherit everlasting burnings?—*Nat. Preacher.*

TERMS OF THE LUMINARY.

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